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Literature.

The absence of political or commercial news, enables us the more readily to redeem our pledge in devoting our columns of to-day to the notice of such new publications as have come into our hands by the last arrival from England: satisfied that if the task be agreeable to us, the information is of that description, which will be no less acceptable to our friends, as furnishing an agreeable variety, and a seasonable relief from the more weighty consideration of public affairs.

In our last we spoke of the volume of the Transactions of the Bombay Literary Society, which had just reached us; and we had intended to have given a few pages to the excellent Discourse of the President, Sir James Mackintosh, delivered at the first meeting of the Society, as containing liberal and enlightened views of the duties of Englishmen in India, in encouraging the pursuit of knowledge in all its departments, as well here as at home, which would be as applicable to the community of Bengal, as to that of Bombay: but we must content ourselves with a brief notice of the origin and intention of the Society, and a list of its productions, for the present; and defer the Preliminary Discourse, and a fuller notice of the Papers composing the Volume, to a future number.

The first meeting of the Society was held on the 26th November 1804, at Parrell-house, where Sir James Mackintosh then resided; and where his Preliminary Discourse on the foundation of the Society was read. At the meeting, the following persons were present:

The Honourable Jonathan Duncan, governor of Bombay. The Honourable Sir Jas. Mackintosh, knight, recorder of Bombay. The Right Honourable Viscount Valentia. General Oliver Nicolls, commander-in-chief at Bombay. Stuart Moncrieff Threipland, esq. advocate-general. Helenus Scott, M. D. first member of the medical board. William Dowdeswell, esq. barrister-at-law. Henry Salt, esq. (now consul-general in Egypt). Lieutenant-colonel Brooks (now military accountant-general at Bombay). Lieutenant-colonel Joseph Boden, quarter-master-general at Bombay. Lieutenant-colonel Thomas Charlton Harris, deputy quarter-master-general at Bombay. Charles Forbes, esq. Robert Drummond, M. D. Colonel Jasper Nicolls (now quarter-master general in Bengal). Major Edward Moore. George Keir M.D. William Erskine Esq.

Sir James Mackintosh was elected President; Charles Forbes, Esq. Treasurer; and William Erskine, Esq. Secretary of the Society.

One of the earliest objects that engaged the attention of the Society was the foundation of a public library. On the 25th February 1805, a bargain was concluded for the purchase of a pretty extensive library, which had been collected by several medical gentlemen of the Bombay establishment. This collection has since been much enlarged, and is yearly receiving very considerable additions: being thrown open with great readiness to all persons, whether members of the Society or not, it has already become of considerable public utility.

The idea of employing several members of the Society in collecting materials for a statistical account of Bombay having occurred to the President, he communicated to the Society a set of "Queries, the answers to which would be contributions towards a statistical account of Bombay," and offered himself to superintend the whole of the undertaking: It is perhaps to be regretted, that various circumstances prevented the execution of this plan.

As these queries may be of service in forwarding any similar projects, they are subjoined to the volume in an Appendix.

Early in the year 1806 it was resolved, on the motion of the President, "That a proposition should be made to the Asiatic Society, to undertake a subscription to create a fund for defraying the necessary expenses of publishing and translating such Sanscrit works as should most seem to deserve an English version; and for affording a reasonable recompense to the translators, where their situation might make it proper." The letter that was in consequence addressed to the president of that Society, is also printed in the Appendix. The Asiatic Society having referred the consideration of the proposed plan to a committee, came to a resolution, in consequence of their report, to publish from time to time, in volumes distinct from the Asiatic Researches, translations of short works in the Sanscrit and other Oriental languages, with extracts and descriptive accounts of books of greater length. The plan of establishing by subscription a particular fund for translation, was regarded as one that could not be successfully proposed.

In the close of the year 1811, the Society suffered a severe loss by the departure of the president, Sir James Mackintosh, for Europe. Robert Stewart, Esq. was on the 26th November elected president in his place; and at the same meeting moved "That, as a mark of respect, the late president Sir James Mackintosh should be elected honorary president of the Society,"—a proposition which was unanimously agreed to.

On the 13th February 1812, Brigadier General Sir John Malcolm was induced, by the universal feelings of regard entertained by the members of the Society towards the honorary president, to move, "That Sir James Mackintosh be requested to sit for a bust to be placed in the Library of the Literary Society of Bombay, as a token of the respect and regard in which he is held by that body." And the motion being seconded by John Wedderburn, Esq. was unanimously agreed to; general Sir John Malcolm having been requested to furnish a copy of his address, for the purpose of its being inserted in the records of the Society. This is subjoined in the Appendix to the Work.

A communication having been made to the Society, of an extract of a letter from William Bruce, Esq. the East India Company's resident at Bushire, regarding a disease known among the wandering tribes of Persia, contracted by such as milk the cattle and sheep, and said to be a preventive of the small-pox;—in order to give as much publicity as possible to the facts which it contains, for the purpose of encouraging further and more minute inquiry by professional men on a subject of so much importance, the extract of this letter is also subjoined in the Appendix.

On the 31st January 1815, it was agreed, on the motion of Captain Basil Hall, of the royal navy, "That the Society should open a museum for receiving antiquities, specimens in natural history, the arts and mythology of the East." To this museum Captain Hall made a valuable present of specimens in mineralogy from various parts of the East Indies; and reasonable hopes may be indulged that it will speedily be much enriched, and tend in some degree to remove one of the obstacles at present opposed to the study of natural history and mineralogy in this country.

The Society have also received repeated valuable presents, chiefly of Oriental books, from the Government of Bombay.

The liberality of Mr. Money, in presenting the Society with a valuable transit instrument, affords some hopes of seeing at no very distant time the foundation of an observatory, the want of which at so considerable a naval and commercial station as Bombay, has

long been regretted. The right honourable the Governor in council has shown his willingness to forward a plan, which has the improvement of scientific and nautical knowledge for its object, by recommending to the Court of Directors a communication made on the subject by the Literary Society of Bombay.

On the 27th June 1815, a translation made by Dr. John Taylor from the original Sanscrit of the *Lilawati* (a treatise on Hindu arithmetic and geometry) was read to the Society. The *Lilawati* being a work which has frequently been called for by men of science in Europe, and it being desirable, for the sake of accuracy, that it should be printed under the eye of the learned translator, it was resolved that the work should be immediately printed at the expense of the Society, under Dr. Taylor's superintendence; and it has already appeared from the Bombay press.

The following are the Papers which compose the First Volume of the Transactions of the Society.

I. Discourse at the Opening of the Society. By Sir James Mackintosh, President.

II. An Account of the Festival of Mamangom, as celebrated on the Coast of Malabar. By Francis Wrede, Esq. (afterwards Baron Wrede.) Communicated by the Honourable Jonathan Duncan.

III. Remarks upon the Temperature of the Island of Bombay during the Years 1803 and 1804. By Major (now Lieutenant Colonel) Jasper Nicholls.

IV. Translations from the Chinese of two Edicts: the one relating to the Condemnation of certain Persons convicted of Christianity; and the other concerning the Condemnation of certain Magistrates in the Province of Canton. By Sir George Staunton. With introductory Remarks by the President, Sir James Mackintosh.

V. Account of the Akhlauk-e-Nasree, or Morals of Nasir, a celebrated Persian System of Ethics. By Lieutenant Edward Fritsch, of the Bombay Establishment.

VI. Account of the Caves in Salsette, illustrated with Drawings of the principal Figures and Caves. By Henry Salt, Esq. (now Consul General in Egypt.)

VII. On the Similitude between the Gipsy and Hindostanee Languages. By Lieutenant Francis Irvine, of the Bengal Native Infantry.

VIII. Translations from the Persian, illustrative of the Opinions of the Sunni and Shia Sects of Mahomedans. By Brigadier General Sir John Malcolm, K. C. B.

IX. A Treatise on Sufism, or Mahomedan Mysticism. By Lieutenant James William Graham, Linguist to the 1st Battalion of the 6th Regiment of Bombay Native Infantry.

X. Account of the present compared with the ancient State of Babylon. By Captain Edward Frederick, of the Bombay Establishment.

XI. Account of the Hill-Fort of Chapaneer in Guzerat. By Captain William Miles, of the Bombay Establishment.

XII. The fifth Sermon of Sadi, translated from the Persian. By James Ross, Esq. of the Bengal Medical Establishment.

XIII. Account of the Origin, History, and Manners of the Race of Men called Bunjaras. By Captain John Briggs, Persian Interpreter to the Hyderabad Subsidiary Force.

XIV. An Account of the Parisnath-Gowricha, worshipped in the Desert of Parkur; to which are added, a few Remarks upon the present Mode of Worship of that Idol. By Lieutenant James Mackmurdo.

XV. Observations on two sepulchral Urns found at Bushire in Persia. By William Erskine, Esq.

XVI. Account of the Cave-Temple of Elephanta, with a Plan and Drawings of the principal Figures. By William Erskine, Esq.

XVII. Remarks on the Substance called Gez, or Mann, found in Persia and Armenia. By Captain Edward Frederick, of the Bombay Establishment.

XVIII. Remarks on the Province of Kattiwar; its Inhabitants, their Manners and Customs. By Lieutenant James Mackmurdo, of the Bombay Establishment.

XIX. Account of the Cornelian Mines in the Neighbourhood of Baroach, in a Letter to the Secretary from John Copland, Esq. of the Bombay Medical Establishment.

XX. Some Account of the Famine in Guzerat, in the Years 1812 and 1813, in a Letter to William Erskine, Esq. By Captain James Rivett Carnac, Political Resident at the Court of the Guicawar.

XXI. Plan of a Comparative Vocabulary of Indian Languages. By Sir James Mackintosh, President of the Society.

APPENDIX A. Queries; to which the Answers will be Contributions towards a statistical Account of Bombay.

APPENDIX B. Letter of the President of the Literary Society of Bombay to the President of the Asiatic Society.

APPENDIX C. General Malcolm's Speech on moving that Sir James Mackintosh be requested to sit for his Bust.

APPENDIX D. Extract of a Letter from William Bruce, Esq. Resident at Bushire, to William Erskine, Esq. of Bombay, communicating the Discovery of a Disease in Persia, contracted by such as milk the Cattle and Sheep, and which is a Preventive of the Small Pox.

List of the Members of the Bombay Literary Society.

A small volume, entitled "*Satires in India*," has recently been published at this Presidency, and evinces great poetic merit and a considerable acquaintance with the foibles that characterize Indian Society. They are reported to have appeared before the public in detached parts, through the medium of one of the Weekly papers in 1817, and are now for the first time collected into a volume. This might be deemed a sufficient reason for our not printing any portion of them at present. Nevertheless, we conceive them to possess in general so much merit, that we shall be tempted to give some of the most striking portions of them to our readers, when we can find room.

An Essay on the Origin and Decline of the Christian Religion in India, by Major Francis Wilford, of the Corps of Invalids, and a Member of the Asiatic Society, has been republished here, in a form that renders it accessible to all readers.

The new Farce, which attracted such general admiration at Dum-Dum, on the 23rd of last month, is about to be published under the patronage of the Officers of the Bengal Artillery at that cantonment; and as a production of one of the privates of that corps, it is really a piece of great merit, and fully entitled to the encouragement it has received.

These, we believe, complete the notices of Indian Literature, and we have deemed it a paramount duty to offer our mute of encouragement to that which the prejudices of society and the consequent diffidence of those who would aspire to please them combine to keep in the shade. There are talents enough in India for the able performance of very arduous public duties, and we see no satisfactory reason why there should not be talents also for the indulgence of literary pursuits in hours of leisure. The fact is, however, that while the one is filled with abilities of the first order, and evinced in productions that necessarily appear before the world, the other, if cultivated at all is confined to the closets of the studious, and sedulously kept from public view; altho' nothing is more undeniably true than the maxim, that the chief pleasure of knowledge is felt in the act of communicating it to others, and the chief value of it, its wide dissemination, so as to be placed within the reach of others who, from inferiority of talent, and other numerous obstacles, would never arrive at the possession of it by themselves. When we reflect indeed, on how large a portion of the knowledge of every man is derived from education, which enables him to understand, and the publicity given to all useful works by the press, which enables him to have access to, the labours and discoveries of others; it seems natural that gratitude for such aids rendered to ourselves should of itself induce us to facilitate the same assistance to our fellows; but besides this, it is enjoined us as a duty both by religion and philanthropy, and we are persuaded that among all those duties that we are called upon to perform, there can be none of a more agreeable nature than that of adding to the stores of knowledge, and promoting by these means the advancement and happiness of mankind.

Of European Literature, the range has now become so extensive, that the limits of a daily Journal are scarcely more than sufficient to admit of naming all the works that hourly issue from the

British press. In a selection of from such as reach us, we must exercise our discretion in confining them to those of most general interest, and content ourselves even in this, with naming the principal subjects, treated of in some of the most popular periodical works of the day with a brief note on the articles named.

The contents of the XXVth Number of the Pamphleteer, a periodical work of great and increasing celebrity, are as follows:

I. A letter to Sir Samuel Romilly, M. P. from Henry Brougham, Esq. M. P. F. R. S. upon the abuse of Charities.

In this letter, which has received the suffrages of the public so far as to carry it through nine editions, the author, in a strain of highly temperate and candid reasoning, sets forth at once the causes and effects of the abuses of most of our charitable institutions, connected with education; at the same time that he suggests the means of restoring them, if not in all cases, according to the letter of the founder's testament, at least with full reference to the spirit of it, in so fair and unassuming a style, that he trusts he will be exonerated from the charge which appears to have been made by one high in office, against those who have virtue enough to expend their time and talents in the service of such as can make them no recompense, and are often ignorant even of the nature of the services conferred upon them, "that a great anxiety for the welfare of the poor is symptomatic of Jacobinism."

II. North American Pamphlet on South American Affairs.

This pamphlet is addressed to the President of the United States, by the author, who is the son of the late American Judge, Blackenridge, and who is at present officially employed in South America, by the American government. From such a source, where the opportunity of gaining information, however great, is only equal to the inducement held out by considerations of interest to acquire it, every observation must be valuable, and the author's view of the subject will be found particularly agreeable to the English reader, as he is very willing to grant that whatever advantage the United States may derive from the emancipation of the Spanish Colonies, Great Britain will reap tenfold the proportion from the same event.

III. Roman Catholic Principles, in reference to God and the King. First published in the Year 1680. By the Rev. John Kirk.

This reprint of the Catholic Principles, is well timed at a juncture like this, when they are so perpetually alluded to, in consequence of the efforts that have been, and continue to be made for the emancipation of that great body of our fellow subjects. After reading it with candour, we trust that there are not many of our readers who will be inclined to persist in the prejudices which are oftener continued in because they are found to be convenient, than that they are believed to be true.

IV. Modern Maladies and present State of Medicine. The Anniversary Oration before the Medical Society of London. By D. Uwins, M. D. 1818.

This "Oration," the writer of it fears, may be found at once of a style "too lofty, and too low, too flourishing, and too familiar;" he might have extended his fears to the matter as well as the manner, which is at once too grave and too gay, too solid, and too superficial; his wit carries him away from matter of fact, and his science peeps out amidst his ridicule, like a spy upon the nakedness of the land. Altogether, however, he probably excited a hearty laugh among his colleagues, and if they can all make their patients laugh likewise, we do not know that grave faces and deep reasoning could produce a much better effect.

V. Observations on the Impolicy, Abuses, and False Interpretation of the Poor Laws; and on the reports of the Two Houses of Parliament. By John Earl of Sheffield.

The noble author of these Observations has, during the long period of forty eight years, fulfilled the arduous offices of magistrate and superintendent of the poor, in a manner as creditable and honourable to himself, as it has been beneficial to those who came within his jurisdiction. In laying before the public the fruits of his long experience, he has conferred on it an additional service, and we trust his remarks, particularly on the management of Work-houses, will meet with that attention from the legislature which they deserve.

VI. Thoughts on the Expediency of Repealing the Usury Laws. By Edward Cooke, Esq. Middle Temple.

In this Essay, Mr. Cooke gives an interesting view of what may be called the history of the laws against usury, in which he sufficiently proves, that they owe their origin to mistaken measures of policy, or erroneous scruples of conscience, arising from a false interpretation of precepts concerning the use of money, which could never have been meant by those who delivered them to be laid down as arbitrary guides of conduct throughout all the changes of time, and the fluctuations of circumstances.

VII. Political Remarks on some French Works and Newspapers concerning Hayti. By the Baron de Vasty, Preceptor to H. R. H. the Prince Royal of Hayti.

These interesting remarks have been translated exclusively for the Pamphleteer, and cannot fail to be read with pleasure by all who revere the natural rights of man, in whatsoever shade of colour his complexion may happen to be cast. M. de Pradt's "Reflections on the Colonies and present Revolutions in America," and M. Le Boyne de Boigne's "New System of Colonization for St. Domingo, of a commercial company to re-establish an intercourse between France and that island," are the works which have drawn forth from the Baron de Vasty, this most eloquent appeal and warning to the people of Hayti, to beware of the insidious overtures of a nation skilled in perfidy, and who having failed to crush them as open enemies, would work their ruin under the mask of friendship. The Baron likewise points out to the people of Hayti, in what degree of mental cultivation and commercial prosperity, their real happiness and greatness will be found to consist, and discovers in every part of his reasoning an enlarged mind, and a patriotic disposition.

VIII. A Collection of Papers on Political Subjects. By the Right Hon. Sir John Sinclair, Bart.

These papers treat on the eligibility of founding a Colony at the Cape of Good Hope, on an extensive scale; on the renewal of the charter to the East India Company on the Bonding System; and on the Public Funds, particularly Bank Stock; and when we say that they evince the same ability which has been so frequently displayed by the author on similar subjects, we conceive that we render them sufficient praise without further comment.

IX. A letter to Henry Brougham, Esq. M. P. from a Master of Arts, of Queen's College, Oxford, upon the best method of restoring decayed Grammar Schools.

This letter is well worthy the attention not only of the able and active advocate to whom it is addressed, but also of the public at large, who are all interested in the grand question which it discusses; the writer has every claim on respect and notice, as giving us the actual result of his own labours in a praiseworthy effort to recover the rights of a public school in the south of England, for which it is probable he received little applause except that of his own conscience, as the rectifying of abuses is too often attributed to bad motives by such as have neither inclination nor energy enough to imitate that active virtue which, not being able to comprehend, they content themselves with endeavouring to decry.

The contents of the LXIst Number of the Edinburgh Review and Critical Journal, are as follows:

I. The History of British India. By James Mill, Esq.

II. Memoirs et Correspondence de Madame d'Epinau.

III. 1. Proposals for an Economical and Secure Currency. By David Ricardo, Esq.—2. An Essay on Money. By C. R. Princep, Esq.

IV. Letters from the Hon. Horace Walpole, to Geo. Montague, Esq. from the Year 1736 to 1770.

V. The Gothic Laws of Spain.

VI. Travellers in America. 1. Travels in Canada and the United States, in 1816 and 1817. By Lieutenant Francis Hall.—2. Journal of Travels in the United States of North-America, and in Lower Canada, performed in the Year 1817, &c. &c. By John Palmer.—3. A Narrative of a Journey of Five Thousand Miles through the Eastern and Western States of America; contained in Eight Reports, &c. With Remarks on Mr. Birkbeck's "Notes and Letters." By Henry Bradshaw Fearon. 4.—Travels in the Interior of America, in the Years 1809, 1810, and 1811, &c. &c. By John Bradbury, F. L. S. London.

VII. M. de Fellenberg's Establishment at Hofwyl.

VIII. Universal Suffrage; Plan of Parliamentary Reform in the Form of a Catechism; with Reasons for each Article; with an

Introduction, showing the Necessity of Radical, and the Inadequacy of Moderate Reform. By Jeremy Bentham, Esq.

IX. Increase of Forgeries; Returns of Prosecutions and Convictions for Forging Notes of the Bank of England, from 1783 to 1818.

X. Bright's Travels in Lower Hungary.

XI. Howell's State Trials.

XII. Catholics of Ireland; The Bible, not the Bible Society; being an Attempt to point out that Mode of Disseminating the Scriptures which would most effectually conduce to the Security of the Established Church. By the Rev. William Phelaw, Fellow of Trinity College; Letter to the Editor from Dr. William Ferguson. Quarterly List of New Publications.

The contents of the XXXVIIIth Number of the Quarterly Review, are as follows.

ART. I. Iceland, or a Journal of a Residence in that Island during the years 1814 and 1815, containing Observations on the Natural Phenomena, History, Literature, and Antiquities of the Island, and the Religion, Character, Manners, and Customs of its Inhabitants. By Ebenezer Henderson, Doctor in Philosophy, Member of the Royal Society of Gottenburgh, &c.

II. Women or Pour et Contre, a Tale. By the Author of Bertram.

III. Samor, Lord of the Bright City, an Heroic Poem. By the Reverend H. H. Milman, M. A.

IV. The Life of Robert Fulton, by his friend Cadwallader D. Colden, comprising some accounts of the Invention, Progress, and Establishment of Steam Boats, of improvements in the construction and Navigation of Canals, &c.

V. 1st. History of Small Pox. By James Moore, Member of the Royal College of Surgeons, &c.—2d. The History and Practice of Vaccination. By James Moore.

VI. Essays on the Proximate Mechanical Causes of the General Phenomena of the Universe. By Sir Richard Phillips.

VII. The Northern Courts, containing Original Memoirs of the Sovereigns of Sweden and Denmark, since 1766. By Mr. John Brown.

VIII. Observations relating to some of the Antiquities of Egypt, from the papers of the late Mr. Davison, published in Walpole's Memoirs.

IX. Lectures on English Poets, delivered at the Surrey Institution. By William Hazlitt.

X. 1st. Consideration respecting Cambridge, more particularly relating to its Botanical Professorship. By Sir James Edward Smith, M. D. F. R. S. &c. President of the Linnæan Society.—2d. A vindication of the University of Cambridge, from the Reflections of Sir James Edward Smith, President of the Linnæan Society, &c. By the Reverend James Henry Monk, B. D. Fellow and Tutor of Trinity College, and Regius Professor of Greek in the University of Cambridge.

XI. A Reply to the Quarterly Review on the New Translation of the Bible from the Original Hebrew. By John Bellamy, Author of the History of all Religions.

XII. 1st. Abrégé des Mémoires ou Journal du Marquis de Dangeau, avec des Notes Historiques et Critiques, et un Abrégé de l'Histoire de la Régence, par Mad. de Genlis.—2d. Essai sur l'Établissement Monarchique de Louis XIV. précédé de Nouveaux Mémoires de Dangeau, avec des Notes autographes curieuses, et Anecdotes, ajoutées à ces Mémoires, par une Courtisane de la même Époque. Par Edouard Pierre Lémontey.

XIII. Letter from Sir Robert Wilson to his Constituents, in Refutation of a Charge for dispatching a false Report of a Victory to the Commander in Chief of the British Army in the Peninsula, in the year 1809, and which Charge is advanced in the Quarterly Review, published in September 1818.

XIV. 1st. First, Second, Third, Fourth, and Fifth Reports of the Select Committee appointed to inquire into the Education of the Lower Orders of the Metropolis, and to report their Observations thereupon, together with the Minutes of the Evidence taken before them from time to time to the House, and who were instructed to consider what may befit to be done with respect to the Children of,

Paupers who shall be found begging in the Streets in and near the Metropolis, &c. 1816.—1818.—2d. A Letter to Sir Samuel Romilly, M. P. from Henry Brougham, Esq. M. P. F. R. S. upon the Abuse of Charities.—3d. The Speech of Henry Brougham, Esq. M. P. in the House of Commons, May 8th, 1818, on the Education of the Poor, and Charitable Abuses.—4th. A Letter to the Right Honorable Sir Wm. Scott, &c. M. P. for the University of Oxford, in answer to Mr. Brougham's letter to Sir Samuel Romilly upon the Abuses of Charities and Ministerial Patronage in the Appointments under the late Act.—5th. Vindice Wykehamice, or a Vindication of Winchester College, in a letter to Henry Brougham, Esq. occasioned by his letter to Sir Samuel Romilly on Charitable Abuses. By the Reverend W. L. Bowles.—6th. A Letter to Henry Brougham, Esq. M. P. F. R. S. in Reply to the Strictures on Winchester College, contained in his Letter to Sir Samuel Romilly, M. P. From the Reverend Liscombe Clarke, A. M. Fellow of Winchester College.—7th. A Letter to Henry Brougham, Esq. M. P. from John Ireland, D.D. formerly Vicar of Croyden, now Dean of Westminster, with an Appendix, containing a Letter from Mr. Drummond.

The Drama.

"—Oh! for a fast memorial to the Age,
"One classic Drama to reform the Stage!"

BRUTUS, or the FALL OF TARQUIN, an Historical Tragedy, in Five Acts, represented at the Theatre Royal, Drury Lane.

By the same channel through which we received the beautiful Sacred Poem of the Widow of Nain, of which some account was given in our Literary Number for Sunday the 27th of June last, the very excellent New Dramatic Piece, named at the head of this Article, also reached us.

This Tragedy is from the pen of a Mr. Howard Payne, and is described in the English Journals as "attracting nightly such audiences as it so well merits."—In the degenerate and vitiated taste of the present day, it might have been imagined that the bare idea of the representation of a Tragedy, founded on "classic story," would have scared and not attracted an audience.—That "the many" should prefer witnessing the Equestrian feats of the Astleian troop in the Melo-drame of Blue-beard, or gazing with enraptured eyes on the beauty and skill in horsemanship of Mrs. Henry Johnstone in Timour the Tartar—to beholding the representation of CARO, will not afford much surprise. "Some few" there are, however, it is to be hoped, who on such occasions must often have been tempted to exclaim:

"Back sister Muses, to your native schools!
Here booted grooms usurp Apollo's place:—
Hoofs shame the boards that Actors used to grace;
The play of limbs succeeds the play of wit:—
Man yields the Drama to the Houynim race:—
His prompter spurs—his licenser the bit
The stage a stable-yard,—a jockey-club the pit!"

It is but justice however to add that Astley's Olympic Pavilion was transferred only to Covent Garden, and that the Managers of Old Drury never derogated so far from their dignity as to suffer these boards,

"Where GARRICK trod, and KEMBLE lived to tread,"
to become again a *Thespian Cart* in the literal sense of the term.

If the Prologue to the Tragedy of Brutus may be considered in this respect as speaking the sentiments of the conductors of the New Drury, they would appear not less anxious to disclaim the imputation of allowing "elephants and colts to trample down the art of Shakespeare:"—

"Our pledge is kept. Here yet no chargers wheel,
No foreign slaves, on ropes or scaffolds reel:
In Shakespear's halls, shall dogs and bears engage?
Where brutes are actors, be a booth the stage!
To-night we take our lesson from the tomb,
Tis thy sad Cenotaph, COLOSSAL ROME!
The story is of Brutus: In that name
Tower'd to the sun her eagle's wing of flame!"

The following are the historical facts of which (with some deviations and scenic embellishments) the Author has availed himself in the composition of this Tragedy:—The incestuous marriage of Tarquinius with Tullia, the wife of his brother Aruns, whom he had murdered, as well as his own wife.—The dethronement and murder of Servius Tullius, his father-in-law.—The inhuman and parricidal act of Tullia in driving her chariot over the mangled corpse of her father:—The murder of Marcus Junius, the father of Lucius Junius [Brutus], and also of his elder brother, by Tarquin. The counterfeited idiotism of Lucius Junius to avoid the same fate. His mission with the two sons of Tarquin, Sextus and Aruns, to the oracle at Delphi.—The ambiguous answers delivered by the oracle, and the different interpretations affixed to them:—the prophecy of the Sibyl—the siege of the chief city of the Rutuli, Ardea. The memorable wager laid between Collatinus, the husband of Lucretia, and Sextus, the king's son.—The perpetration by the latter of the act of violence on the person of Lucretia and her death.—The solemn adjuration of Brutus and the rest, by which this event was followed.—The appeal of Brutus to the Roman people.—The banishment of Tarquin and the extinction of the regal power in Rome.—The subsequent conspiracy to restore the Tyrant:—the discovery of the sons of Brutus amongst the plotters against the freedom of their country, and their consequent condemnation to death by their father.—

The time of the action is about two thousand and three hundred years ago. The scene changes from Rome to Ardea, from Ardea to Collatium, a town on the banks of the Anio, (where the violence was offered by Sextus to Lucretia,) and again to Rome:—

The principal characters are,

Lucius Junius, Brutus.	Lucretius, father of Lucretia.
Titus, his son.	Tullia, wife of Tarquinius Superbus.
Sextus Tarquin and Aruns, sons of Tarquinius Superbus.	Tarquinius, daughter of Tarquinius Superbus.
Collatinus, husband of Lucretia.	Priestess of the Temple of Rhea.
Valerius, surnamed Poplicola.	

The first Scene of the first Act is at Rome, and contains the recital of the violence of Tarquin and the inhumanity of Tullia towards the late King, Servius Tullius, with an allusion to the murder of Marcus, and the feigned folly of Lucius Junius.

(Scene.—A street in Rome—Enter Valerius and Lucretius.)

Valerius.—Words are too feeble to express the horror
With which my soul revolts against this TARKIN,—
By poison he obtained his brother's wife,
Then by a baser murder grasped the crown,
These eyes beheld the aged monarch, thrown
Down from the senate-house,—his feeble limbs
Bruised by the pavement,—his time-honour'd locks,
Which from the very robber would have gain'd
Respect and veneration, bath'd in blood!
With difficulty rais'd, and tottering homeward
The murderers followed,—struck him, and he died!

Lucretius.—Inexpiable crime!

Valerius.—High in her regal chariot TULLIA came,
The corpse lay in the street. The charioteer,
Turn'd back the reins in horror—"On slave, on!"
"Shall dead men stop my passage to a throne,"
Exclaim'd the parricide.—The gore was dash'd
From the hot wheels up to her diadem.

Lucretius.—Spirit of Marcus Junius! would the gods
Deign to diffuse thy daring through the land,
Rome from her trance with giant spring would start,
Dash off her fetters, and amaze the world!

Valerius.—Junius didn't say? Oh! tyranny long since
Had sunk,—chain'd, buried in its native hell;
But Tarquin, trembling at his virtues, murdered
Him and his elder son:—The younger, Lucius,
Then on his travels, 'scap'd the tyrant's sword
But lost his reason at their fearful fall:—

In the second scene at Ardea, Sextus and Aruns, the sons of Tarquin, amuse themselves with the folly of Lucius Junius, retained as the butt of their unfeeling mirth.—The third scene rechanges to Rome, and discovers Tullia (the Regent of Rome during the ab-

sence of Tarquin while investing Ardea) disturbed by dreams, and predictions.

Tullia (apart).—Why should the steady mind to shadows
And yet this vision shakes my frame with horror! [yield!
I thought his spirit thundered in my ear
"Remember when, wild with ambitious frenzy,
And all Rome's Empire in your view, you drove
Your chariot wheels o'er your dead father's body
Up to the shouting forum!"—
But next the Sibyl came.—
Whose mystic book at such a price we bought
And cried, "The race of Tarquins shall be kings
"Till a fool drive them hence, and set Rome free."

Alarmed at this prophecy, she sends for Lucius Junius from the camp to Rome, but her apprehensions are calmed on receiving his apparently artless answers to her artful interrogatories, and she dismisses him with the surname of *Brutus*. At the conclusion of the third scene he utters a soliloquy, wherein he declares that he only awaits the opportunity to throw away "the vizard of his madness,"—avenge his father's and his brother's murders—and liberate his groaning country:—

The first Act finishes with a declaration by Titus, his son, of his passion for Tarquinia, the daughter of Tarquin, and a reciprocal avowal on her part of love for him.—

The first scene of the second Act is in the tent of Sextus, in the camp before Ardea, and discovers Sextus, Collatinus and others, at a magnificent banquet, drinking and disputing on the respective excellence and merits of their wives. The dispute terminates in the wager whose wife should at that very time be found possessed of the greatest beauty, and most sedulously employed. An immediate trial is resolved upon.—

The third scene changes to Collatium, where Lucretia is found surrounded by her female attendants, employed in embroidery and other occupations, and conversing with her companion Lavinia.—

Lavinia.—'Tis for Philosophers
To love retirement—Women were not made
To stand cooped up like statues in a niche
Or feed on their own secret contemplations.

Lucretia.—Go to; thou know'st not what thou say'st, Lavinia
I thank the Gods who taught me that the mind,
Possess'd of conscious virtue, is more rich
Than all the sunless hoards which Plutus boasts:—
And that the chiefest glory of a woman
Is in retirement;—that her highest comfort
Results from home-born and domestic joys.
Her noblest treasure,—a deserving husband!
—Who, not a prisoner to the eye alone,
A fair complexion or melodious voice,
Shall read her deeper,—nor shall time, which palls
The rage of passion, shake his ardent love,
Increasing by possession; This, again I thank
The gracious Gods—this Husband, too, is mine—
Soft! I hear foot-steps! hour of rapture! Look!
My life,—my love,—my Collatinus comes!

This discourse is interrupted by the abrupt arrival of Collatinus and his friends, who charmed by the modest beauty and the easy reception of Lucretia, declare the wager decided in favour of Collatinus. Sextus, inflamed by her beauty, revolves in his mind the time most suitable for the execution of the guilty purpose on which he has determined:—

The first scene of the third act is laid at Rome, and is thus described:

(The Capitol.—An Equestrian statue of Tarquinius Superbus.—Night; a storm accompanied by thunder and lightning—Brutus alone.)

Brutus.—Slumber forsakes me, and I court the horrors
Which night and tempest swell on every side
Launch forth thy thunders! Capitoline Jove!
Put fire into the languid souls of men,
Let loose the ministers of wrath amongst them,
And crush the vile oppressor, strike him down
Ye lightnings! lay his trophies in the dust!

(Storm increases.)

Ha! this is well! flash ye blue forked fires!
Loud bursting thunders, roar! and tremble, Earth!

(A violent crash of thunder, and the statue of Tarquin struck by a flash, is shattered to pieces.)

What! fallen at last, proud idol! struck to Earth!
I thank you, Gods! I thank you! When you point
Your shafts at human pride, it is not chance,
'Tis Wisdom levels the commissioned blow:
But I—a thing of no account—a slave—
I to your forked lightnings bare my bosom
In vain—for what's a slave! a dastard slave!
A fool—a Brutus.

(Storm increases.)

Hark the storm roars on,
The scolding winds drive through the clattering rain,
And loudly screams the haggard witch of night,
Strange hopes possess my soul—my thoughts grow wild,
Engender with the scene, and pant for action.
With your leave, Majesty, I'll sit beside you.

(Sits on a fragment of the statue.)

Oh for a cause! a cause! ye mighty Gods!

Brutus is disturbed by the sudden entrance of a messenger following Valerius, and requiring his immediate departure to Collatium, at the desire of Collatinus. His suspicious are awakened and confirmed by the appearance of Sextus returned from Collatium, who relates to him the accomplishment of his crime, and triumphantly concludes

—The Matron—
Was mine!

Brutus assails him with imprecations, and declares the hour at hand for the assertion of Roman liberty.

In the second scene, Collatinus, followed by Valerius and Lucretius, rushes in with the dagger reeking with Lucretia's blood. Brutus casts off his assumed garb of folly, appears in his real character, and announces the fulfilment of the prophecy of the Sibyll in his own person. They mutually adjure each other by the "sacred weapon empurpled with blood" to avenge the death of Lucretia, and to give freedom to Rome:—

Brutus.—Well have ye said! and oh! methinks I see
The hovering spirit of the murdered matron,
Look down, and bow her airy head to bless you!
Summon your slaves, and bear the body hence,
High in the view through all the streets of Rome,
Up to the Forum! On! the least delay
May draw down ruin and defeat our glory!—
On, Romans, on! The fool shall set you free!

Tullia meanwhile is apprized of the revolt of the people, and on eagerly inquiring for the soldiery to appease the tumult, is informed that they too "join the throng" and all led on by Brutus, exclaim,—“We banish Tarquin.”—

In the fourth scene, Brutus is discovered in the Forum; the dead body of Lucretia is exposed on a bier beneath; Collatinus, Lucretius, and the female attendants of Lucretia, stand around the corpse:—Brutus harangues the people and explains to them the cause of their convocation.

Would you know why I summon'd you together?
Ask ye what brings me here? Behold this dagger,
Clotted with gore: Behold that frozen corpse!
See where the last Lucretia sleeps in death,—
Oh! my countrymen!
You all can witness when that she went forth,
It was a holiday in Rome! Old age
Forgot its crutch, labour its task, all ran,
And mothers, turning to their daughters, cried
“There, there's Lucretia!”—Now look ye where she lies
That beauteous flower, that innocent sweet rose,
Torn up by ruthless violence—Gone! Gone!

(He then bursts forth.)

Would ye ask
What ye should do. Ask ye yon conscious walls
Which saw his poison'd brother,—saw the incest
Committed there; and they will cry *Revenge!*
Ask yon deserted street, where Tullia drove,
O'er her dead father's corpse; 'twill cry, *Revenge!*
Ask yonder senate-house, whose stones are purple
With human blood; and it will cry *Revenge!*

Go to the tomb, where lies his murder'd wife,
And the poor queen who lov'd him as her son:—
Their unappeased ghosts will shriek, *Revenge!*
The temples of the Gods, the all-viewing heavens,
The Gods themselves, shall justify the cry,
And swell the general sound—*Revenge! Revenge!*

Inflamed by this harangue, the multitude rush forward

“—With zeal to destroy;
(Brutus) leads the way,
To light them to their prey,
And like another Helen fires another Troy.”

In the fourth act, Tarquin's palace is surrounded, the tumult increases, the battering of the gate and wall is commenced, both are shattered down, the palace is in flames, the soldiers and populace rush wildly over the ruins, Brutus advances, the parricide Tullia is made captive, and doomed by him to incarceration in the temple of Rhea amidst the bones and sepulchral monuments of her forefathers.

In the general confusion Tarquinia, alarmed for her personal safety, seeks for Titus; a short interview takes place between them, in which Titus seems to be divided between his love for Tarquinia, and his duty to his country:—she upbraids him for his irresolution;—Love prevails.

Titus.—Take, take me hence for ever! let me lose
In these dear arms the very name of son,
All claims of nature, every sense but love!

Their mutual vows are again tenderly plighted.

Oh! while thy love upholds me, I can stand
Against the world's contempt; remember only,
For whose dear sake I am undone; remember
My heart was honour's once—

The consular power is in the mean time established in the persons of Brutus and Collatinus; Suspicious exist, however, of disaffection to the existing government.

In the third scene, Tullia is discovered in the temple of Rhea, with a large central door leading to the tomb of Servius Tullius, her father. The priestess of the Temple exhorts her to penitence and prayer, as some atonement for her guilty deeds—Tullia rejects her proffered exhortations, and seeks relief in madness. In the phrenzy of her brain she imagines that she hears groans issue forth from the sepulchre of Servius, and violently unbarring the portals of his tomb, she beholds a monumental figure of her father, from which, fancying it his spectre, she recoils in horror, exclaiming

“Tis he!—it is my father!”

falls and expires!

In the fifth act, there is a material difference between the plot of the Play, and the fact recorded in History.

According to the latter, we learn that about a year after the expulsion of Tarquin and the abolition of royalty, a conspiracy was entered into by some of the younger members of the principal families in Rome, who had been nurtured in the luxuries of the Court, and were disgusted with the gloomy austerity of the republican government;—that Tarquin, informed of these intrigues in his favour, dispatched emissaries to Rome, to encourage the conspiracy;—that the sons of Brutus were of the number of the conspirators;—and that the plot, when nearly ripe for execution, was over-heard and divulged by Vindicius, the slave.

According to the play, the treason of Titus consists in his disobedience to the orders of the Consul, and in his attempting (with his followers,) the abduction of Tarquinia from Rome to Ardea: in which attempt they are discovered, intercepted, and brought back with Tarquinia for trial to Rome;—Brutus, finding his son amongst the Traitors, descends from the Curule chair, and would fain delegate to Collatinus, his colleague, the trial and sentence of all the prisoners.

Brutus.—Return without me to the senate,
I ought not now to take a seat among them;
Haply my presence might restrain their justice:—
Look that these traitors meet their trial straight,
And then, dispatch a messenger to tell me,
How the wise fathers have disposed of Gof

Before his departure, Tarquinia pleads eloquently, not for herself, but for Titus:—

Tarquinia.—I speak for Justice, Mercy thou hast none
For him your son.—
By gratitude and love I drew him off!
It was I preserv'd his life!
Who shall condemn him for protecting mine!

The appeal is made in vain;—Tarquinia, is herself set free, but Titus is detained, and they part for ever.

In the second scene, Brutus, alone, and agitated between hope and fear, is informed by Valerius that the senate have transferred to him the right of judgement on his son's offence, and that his guilt is beyond doubt established—He bursts into tears.

In the last sad scene of this eventful story, Brutus proceeds to the condemnation of his son,—an act by some considered of over-strenuous patriotism:—The question has been much and often agitated, but on its merits casuists have not yet decided. This scene is pathetic,—awful,—and dreadfully descriptive of the struggle in the bosom of Brutus between the Father and the Roman!

(Scene. A Tribunal in the Temple of Mars.—Titus is brought in by the Lictors with their eyes turned edgewise towards him.)

Brutus. Pris.... on

The voice of Brutus falters, and is choked,—and he exclaims with violent emotion.

Romans! forgive this agony of grief!
My heart is cursting, nature must have way
I will perform all that a Roman should,
I cannot feel less than a Father ought!

(He becomes more calm, descends the tribunal, and addresses his son.)

Well, Titus! speak how is it with thee now?
Tell me, my son, art thou prepared to die?

Titus.—Father, I call the powers of heaven to witness,
Titus dares die, if so you have decreed.
The Gods will have it so!

Brutus informs him that his doom is irrevocable; and the last Act closes thus.

Brutus.—Embrace thy wretched Father! May the Gods
Arm thee with patience in this awful hour!
The Sovereign Magistrate of injured Rome,
Bound by his high authority, condemns
A crime thy Father's bleeding heart forgives!
Go!—meet thy death with a more manly courage
Than grief now suffers me to shew in parting.
And while she punishes, let Rome admire thee!
No more! Farewell! Eternally farewell!

Titus.—Oh! Brutus! Oh! my Father!

Brutus.—What would'st thou say, my son?

Titus.—Wilt thou forgive me? Do not forget Tarquinia

When I shall be no more:—

Brutus.—Leave her to my care:—

Titus.—Farewell, for ever!

Brutus.—For ever!

(Brutus re-ascends the tribunal.)

Lictors attend. Conduct your prisoner forth.

Valerius (rapidly and anxiously) Whither?

(All the characters bend forward in great anxiety)

Brutus.—To death! When you do reach the spot,
My hand shall wave, your signal for the act.
Then let the trumpet's sound proclaim it done.

(Titus is conducted out by the Lictors. Brutus remains seated in a melancholy posture on the tribunal.)

Poor youth! Thy pilgrimage is at an end!
A few sad steps have brought thee to the brink
Of that tremendous precipice, whose depth
No thought of man can fathom—Justice now
Demands her victim! a little moment
And I am childless—One effort and 'tis past:—

(He rises and waves his hand, convulsed with agitation, then drops on his seat and shrouds his face with his toga:—Three sounds of the trumpet are heard instantly: All the characters assume attitudes of deep misery; Brutus starts up wildly, descends in extreme agitation, looks towards the side by which Titus departed, for an instant, then, with an hysterical burst, exclaims

JUSTICE IS SATISFIED, AND ROME IS FREE!

Fort of Allahabad.

(Communicated from the spot by a Correspondent.)

Account of the Fort of Allahabad and its environs, as it stood under the Vizier's Government.

At the conflux of the rivers Ganges and Jumna, is situated the Fortress of Allahabad. It was erected by the Emperor Acbar in the year 1581, in the 28th year of his reign; he was at that time on his progress towards Bengal, to suppress a rebellion. From the time of its erection, Allahabad became the capital of the Soubahdari. The Fort is built of Chunar stone, and surrounded on all sides by lofty ramparts, and a ditch. Within the Fort is a most superb palace, and adjoining seraglio; the materials of which are chiefly composed of red stone. With in a very spacious inclosure, and surrounded on all sides by the apartments of the haram, is the palace of Acbar, consisting of two stories, terraced at the top, and adorned with four octangular pavilions of red stone. The lower apartments contain a long room, and eight adjoining rooms, and the ascent from these is by a narrow stair case of red stone. From the upper story, you have a complete view of the Fort and the river Jumna; in the centre of the terrace; which is of white marble, there was formerly an octagon summer house of white marble, also but this is now entirely taken away, as the Vizier Asuf-ed-Dowlah, in 1789, ordered the materials to be carried off, in order to decorate his new palace at Lucknow.

The twelve mahals, or apartments, which join this palace, are built of brick; and the ceilings of the rooms, which are small, are ornamented with paintings of very pretty patterns; each mahal has a fountain in the front of the door, and all kinds of places for cooking utensils, household furniture, &c. &c. To render this as delightful as possible, the Emperor Acbar caused stone aqueducts to be made, communicating from one mahal to another; a large reservoir supplied the whole, and the water after traversing through these channels discharged itself into the basons, below by means of a shelving trough of blue stone, which being chiselled into small excavations gave it the appearance of a cascade. The reservoirs in the different areas are of blue stone; each formerly had a set of pipes, which were constantly playing. It is matter of deep regret to see this noble palace verging so fast towards destruction, as it must in a very few years, if not repaired, cease to attract the admiration which it does even in its present ruinous condition.

Towards the south east angle of the Fort are a set of very handsome baths; they consist of two inner bathing rooms, and six smaller apartments, for the purpose of undressing; they are all of an octangular shape, arched over with a dome, from the top of which light is admitted by a window; the sides of those rooms are faced with chunam, exquisitely polished and coloured. In the centre of each room is a marble reservoir, which is supplied with water from an adjoining reservoir, and heated by stones cut on purpose in different corners of the rooms. It was in this quarter that the family of Hafiz Rehmet Khawn, the Roohilla Chief, were confined, after the conquest of Rohilchund. The attendants of the Kildar pointed out to us the apartments of the men distinct from that of the women; the latter was a mahal called Ardehisht Kar Talow, or the canal of the spring, and was formerly the residence of Acbar's favorite Sultana; it has a very handsome *joon* or summer house in an open pavilion; and the canal is lined with blue stone, having in the centre a terrace of the same materials. This place, and the adjoining haram, have been built with much art, and at prodigious expence.

The entrances to these mahals are through spacious passages of communication; they are ten feet wide and thirty high, and intersect each other at right angles; at the bottom of the dalauns are stair cases by which you ascend to the terrace above, and round the whole is an ample terrace bounded by a panasid wall, six feet high. The Fort of Allahabad has four gateways, which are built of Chunar stone with flagged stone pavement, and guard-rooms on each side. The architecture seems to be Saracenic, and most probably came into Hindoostan, along with the posterity of Timoor. Masonic traces are visible in many parts of the palace, particularly in the ornaments of the cornices, and the stone pavement; among others are distinguished the equilateral triangle, the square, and the level.

In the second area, which is a most noble one, stands an ancient column of brown stone, about thirty-five feet high, with a diameter of two feet and a half. This pillar is entirely round, tapering a little towards the top with a culles of copper. In several parts of the column are inscriptions in the Sanscrit language; and some others of a form which bear no affinity to that character. I could not obtain information of either, from the people at this

place; there is, however, at about one third of the height of the column from the base, a circular inscription, in the Persian language, which upon inspection, I find, contains a genealogical enumeration of the princes of the royal family; the inscription was done by order of the Emperor Jehangir, in the first year of his reign, he having resided some time at Allahabad during his minority.

The following is a correct and faithful translation of this Table of Descent.—1. Ameer Timoor, Lord of the Conjunction; 2. Meeran Shah; 3. Sultan Mahomed Mirza; 4. Sultan Abu Saaved; 5. Omeer Sheikh Mirza; 6. Baber Badshah; 7. Humayoon Badshah; 8. Akbar Badshah; 9. The Light of Religion, Mahomed Jahangir, the victorious Monarch. Written by Abdullah, Anno Hejira 1014, with a masky pen.

This pillar is said, by tradition, to have been erected by Rajah Jumnai, a descendant of Rajah Juteshtee; it was originally placed in the Fort of Cussunkurree, in the neighbourhood of Kurrah, and at the time of its erection, was much higher than it is at present. After a long period of time had elapsed, the Fort above-mentioned went to ruin, at which time this pillar, among other things, was thrown down and broken into three pieces. When the Emperor Akbar built the Fort of Allahabad, he directed one of the three pieces to be taken and transported thither, and placed it in the square where it now stands. Along the north-east front of the Fort are casements, bomb-proof, about 12 feet broad and 10 feet high. North of the second area is a large range of stables sufficient for 100 horses, which, in the time of the Emperor, were filled with the best breeds from Arabia and Persia; this range is 60 feet long, by 60 broad. At the eastern face is erected a powder magazine, containing capacious chambers, underneath which are bomb-proof rooms, and at the top is a handsome open summer house, which commands a noble view down the Ganges. To the south-west is the arsenal, with a karkhana, and a foundry for cannon. The circumference of the Fort may be about one mile. It is of a very irregular shape, and the south face extends along the banks of the Jumna.

This Fortress was taken by the British Army, then under the command of Major General Sir Robert Barber, in 1764; it was the residence of Shah Aulum, in 1769; and since the period of his departure has been totally uninhabited, excepting that part of it which is occupied by the Kelladar. The situation of it is the most delightful that can be imagined; for the traveller, on his entrance into the south quarter of the place, has a commanding view of the rivers Ganges and Jumna, whose banks are adorned with groves of trees, interspersed with houses and gardens; and the country immediately about Allahabad is in a fine state of cultivation. In the quarter above-mentioned, the Emperor Akbar erected a handsome summer-house, which is named "chalees sitoon," or the hall of forty pillars; this building, which is directly over the Jumna, is an octagon, and the centre apartment is paved with beautiful red and yellow stone. Underneath this summer-house are paikhana, or apartments for the hot weather; these are spacious rooms, and are common in the houses of the nobility throughout Hindoostan; being used as a shelter for the hot winds, which prevail in the months of March, April, and May. They are built below the surface of the earth, and form a complete and pleasant defence from the inclemency of the season.

Underneath a small octagon building, situated in the centre of the third area, and leading up to the Mahal, is a narrow passage cut under ground and roofed at top; to this passage, which is called "puttal poorie," or the fool house, you descend by a flight of stone steps through a passage about four feet wide by ten high, and extending about sixty yards in length. In the sides of the walls are niches, in which are deposited Hindoo idols, cut in stone; among others, you distinguish the figures of Mahadeo, Ganasa, Mahesa, Balwannie, and Ram and Luchman.

The tradition of the sanctity of this place I received from a pundit, named Gunga Pursaud, which is as follows: When the Fortress of Allahabad was ordered to be erected, the Hindoos petitioned the Emperor Akbar, that the place where the famous tree, named Achubut, or never-fading, was supposed to be, might remain appropriated to them for a place of worship. Akbar, who was equally favorably inclined to people of all persuasions, cheerfully complied with their request, and accordingly gave them up this place, which was originally intended for a subterraneous passage, and possibly communicates with the banks of the river. From that period, the famous tree Achubut, or rather its representative, has been placed at the extremity of this passage, and is constantly visited by the Hindoo pilgrims, who make presents to the Bramins. The figures of the Deities on each side have been placed posterior to the time of the building of the Fort, and have no connection with the tree called Achubut, which is the sole object of religious veneration at this place.

It is recorded in the Shaster, or Hindoo Scripture, that at the consummation of all things, Vishnu, or the preserving power, will repose under this tree, in the form of an Infant; in consequence of which the tree will grow to an enormous size, and its branches assume the form of a cradle, where the God will remain to eternity.

Allahabad is called in the Sanscrit language Purraug; and the before-mentioned pundit gave me the following account of the origin of the name, extracted from his Shaster: Sunkhasar, a descendant of Brimha, or the creative power, having rebelled against him, stole the Vedas, or sacred books, and repairing to the sea, threw himself into a conch shell, where he remained concealed for some time. Brimha, at this, became enraged and sorrowful; but Vishnu, or the preserving power, in order to comfort him, assumed the incarnation called outar mutchee, or the incarnation of the fish, and going to the sea, found out Sunkhasar, whom he destroyed, and restored the Scripture to Brimha, who being overjoyed at this event, offered up innumerable praises to Vishnu, and one day visiting the river-side, he performed a solemn jog or sacrifice, in honor of Vishnu, who was present, as the Almighty must ever be. The God was so pleased with this mark of attention, that he told Brimha whatever he asked should be granted him; Brimha, after repeating his thanks to Vishnu, requested that from henceforth any sinful man that should bathe in this river, the Jumna, or should chance to die at this place, might receive pardon for all his transgressions. Vishnu having placed the finger of consent upon his eyelids, told him his request was granted, and in consequence named the place Purraug, which, in the Sanscrit language, implies remission of sins.

Purraug is a place of great sanctity; vast numbers of pilgrims annually resort to it from all parts of Hindoostan, in order to perform their ablutions; they assemble in the month of Maugh, and it is esteemed meritorious by the Hindoos to put themselves to death at this period, as they consider that by so doing they ensure themselves a Paradise in the next life, and a happier state when they shall again return to this; for the metempsychosis, or Pythagorean doctrine of the transmigration of souls, is invariably believed by Hindoos of all denominations.

This place is also called Tir-bennee, or the triple stream, from the united waters of the Ganges, Jumna, and Sursooty, or Sureswaty. Of the Sureswaty, I cannot procure any other account than it was formerly a river, and is recorded as such in their sacred books. At present there are no traces of its ever having existed; but directly under the south-west bastion of the Fort, you are shewn a small reservoir about four feet broad and ten deep, surrounded by a terrace. This the Bramins affirm to be the Sureswaty, and say that in the rains, the reservoir fills and discharges the waters of the Sureswaty into the Jumna; but no inference can be drawn from this of its existence. I rather suppose the name that is given to the place in their traditional accounts is the cause from whence their belief has arisen; to illustrate which, the following story from their fanciful system of mythology may be acceptable.

Sureswaty, the daughter of Brimha, having one day wandered from her own habitation, came to Purraug, when the intelligence of her arrival was received by the Ganges and Jumna; they united; and hastening to meet her, paid her the most profound obedience. The goddess was highly pleased with these compliments; and when the entertainment they prepared in honor of her was concluded, the Ganges and Jumna joined in an united request to Sureswaty, that she would consent to join her stream with theirs, and take up her abode with them for ever; to this she would not at first consent, but being repeatedly urged, she at last complied. At this moment, Mahadeo appeared in sight; Sureswaty immediately began to pay her adorations to the divinity, but finding she could not render him sufficient homage, her cheeks reddened for shame; from whence her stream is said to be of a red colour, as those of the Ganges and Jumna are white and blue. Sureswaty then recollecting the promise she had made to the two rivers, and being unable to return to her own habitation, through shame and vexation, she suddenly became invisible. From that period the place received the name of Tir-bennee, or triple; and to it the Hindoos resort to perform their devotions at the triple stream of the Ganges, Jumna, and Sureswaty. The meaning of Tir-bennee is also in Sanscrit a triple knot or braid of hair, which symbolically alludes to the union of the three rivers, or, what is more likely, to the doctrine of the Hindoo Trinity.

Allahabad.

VIATOR.

Note.—Since the foregoing account was written, the Fort of Allahabad has passed into the hands of the English, and it has consequently undergone some changes, while the province in which it stands is now in the most flourishing condition.

